

ROSICRUCIAN DIGEST

FEBRUARY, 1948 - 25c per copy



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVI

FEBRUARY, 1948

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

ACQUIRING CULTURE

By THE EMPEROR



FOR many decades certain classes of European society referred to Americans generally as "uncultured." This criticism was founded upon American deficiencies in academic and social standards as compared to those of Europe. Early America had not the specialized schools of Europe. It had no celebrated art colonies, renowned institutions of music, or museums containing centuries-old collections of the masterpieces of art. To the European, then, the American lacked familiarity with the intellectual and aesthetic achievements common to the educated European.

In other ways, the aggressive Americans reflected lack of European or "old world" culture. They were either not aware of the traditional graces, or else not disposed toward them. They appeared informally attired at many civil as well as social functions. The more vigorous life imposed upon the American people, building a nation out of a primitive region, inclined them toward clothing and customs which permitted freedom and easy action. They were given to speaking frankly, omitting the traditional and often superfluous conversational style customary in European social circles. A *gentleman* was designated principally by adherence to standards of clothing and certain ethics. The conduct was most frequently devoid of meaning. The original purpose was, in most instances, forgotten and a custom became a hollow formality.

In Europe it had likewise become a fallacious notion that culture and heredity, and, as well, culture and wealth, were practically synonymous. The aristocracy, the nobility, were usually families owning great estates or manors. Their titles and wealth went together. In fact, in the Middle Ages, and even subsequently, it was customary for the crown to bestow upon one knighted a gift of a sizable parcel of land worked by serfs or peasants. This was to assure an income, to the titled personage, which would not oblige him to perform such "menial" tasks as that of entering a trade or business. A gentleman must not *work* in the usually accepted sense of the word. Such persons then had the financial means, as well as the necessary leisure, to pursue the arts and literature either as serious students or as dilettanti. In some of the more exclusive institutions of art and music, only students who were of the nobility were permitted to enroll. This practice promoted the belief that culture was to a great extent inherited, that descendants of families of the nobility would instinctively display it. Inasmuch as the sons and daughters of such parentage had unique advantages, they acquired culture, in contrast to the peasant and middle classes who were reared in a ruder environment.

If we assume that culture is an acquisition of certain habits and customs as well as exposure to a particular knowledge, then it is an environment which plays a prominent part in acquiring it. A child having no social background but being normal in intelligence, if inducted at an early age

into a cultural environment, will effectively display such culture. Since uncultured parents, who have acquired wealth, have given their children that training which is said to constitute culture, it is evident that culture is not an hereditary quality.

What Is Refinement?

Is culture necessary to modern men and women or is it superfluous pomp and affected behavior? Culture is the development and refinement of natural elements or qualities. A cut and polished diamond is a developed and refined mineral. The diamond, uncut and unpolished, can and does have certain commercial uses. But when it is refined or cultivated, it manifests what would otherwise be latent qualities. It becomes a thing of rare beauty, a gem to be admired and to provide pleasure. Cultivation is the adaptation of the qualities of a thing, through refinement, to serve a special purpose. The process of refinement requires the purging of the unwanted conditions and the development of things that are sought after.

To cultivate anything, an *ideal* must first be had as an objective. There must be some condition or end sought after, either as a *higher standard of perfection* or of expediency. Cultivation of plants in experimental horticulture causes their natural qualities to be either retarded or else accelerated in order to conform to the ideal desired. Consequently, something may be cultivated in a way which to some people will represent achievement and to others a debasement of its inherent characteristics. Among aborigines it is frequently a social custom or tribal culture to bind the head tightly during infancy to cause it to acquire a peculiar elongated shape. In the opinion of a civilized person, this custom brings about a deformity of the human skull that is considered repulsive. To the ancient Spartans, the cultivation of a physically superior race was an ideal that sanctioned the decimating of all the aged, infirm, and incurable members of their society. Today there is also a nation whose political ideology affirms an absolute materialism which opposes any idealism founded upon spiritual impulse. Its culture, conse-

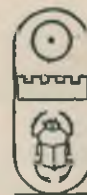
quently, denies religion any worthy status in its society.

If culture is the altering of inherent qualities in humans to conform to arbitrary standards, it can obviously lead to the retrogression of mankind as well as to its advancement. Changes in the level of human society can bring about either an upward or downward trend of culture, unless the culture is integrated with permanent value. An ideal is always held to transcend some immediate value or status. A low level of intelligence might conceive an ideal which to it would be progressive, but to others, detached from its influence, would be a degradation.

Is Dehumanization Possible?

A true culture must be related to the improvement of self. This improvement must be the expanding expression of the personal powers and faculties of the individual. Whatever man possesses as natural qualities must be fully utilized if he is to live fully. Life in the organic sense is the manifestation of all those faculties which are common to the organism. Having, as an example, the faculties of sight, hearing, and of reason, man must employ each to the extent of which he is capable or he is not living fully. On the other hand, the giving of full play to the emotions, instincts, and faculties often brings about personal calamity. An utter abandonment to the drives and urges can lead to self-destruction. Cultivation of the appetites and passions eventually causes one to become satiated to the point that pleasure is no longer experienced. To go beyond that leads to degeneracy. The individual is, therefore, first obliged to evaluate the attributes of his being: the *spiritual* or moral, the *intellectual*, and the *physical*. Each of these three has a particular medium for its expression. Since the composite of them is man's whole nature, it is apparent that none of them can be pursued independently. How can one adjudge which ones shall be supreme or what common end they shall all serve, aside from any philosophical views he may have read on the subject?

Here we enter the metaphysical aspect of the subject. What is the final



cause of man's life? Is it pleasure as the Cyrenaics and the hedonists proclaimed? If so, then concentration upon pleasurable living and the appeasement of the appetites would seem to be the ideal. However, experience has shown the folly of that course. Is intellectual achievement, the pursuit of knowledge, alone the end? Empirical knowledge, such as is derived from the senses, if sought for itself alone as a mere accumulation of facts, dehumanizes man. It makes of him a mechanical and *non-feeling* device. Such a mortal could, without compunction, destroy millions of his kind merely as an intellectual experiment to provide new facts to prove a theory. Intellectual culture, as a single ideal, could eventually bring about the destruction of the human race.

The Discipline

Culture must be *disciplined*. The stimulation and exercise of the personal powers must be confined to a pattern. A wagon wheel may turn endlessly and at an ever increasing speed, but it must never depart from the vehicle which it conveys. It is the *spiritual consciousness*, with its moral consequence, which causes the expanded self. It is this self which extends its interest beyond the immediate physical being and the latter's desires. It is this extended self which demands and, at other times, restricts certain personal behavior so as to further the desires of other humans. It is this extended self that finds pleasure in impersonal service. It is this inner self which causes a feeling of *humility* and *reverence*, not fear, in the presence of natural phenomena. The moral code, which this spiritual attribute engenders, is a series of rules

which, the individual is personally convinced from experience, furthers the extended self. Each *good* is that conduct which affords him a spiritual tranquility, a sense of righteousness and of harmony with all existence. There are pleasures which we can enjoy but which, we realize, often bring hurt to others. An undisciplined physical or intellectual aggression on our part may often cause such pain to another. Spiritual satisfaction, however, as a conformity to the ideals founded upon the moral impulse, cannot consciously bring injury to others. In fact, no conduct will be motivated by the spiritual self, if there is any realization of its detrimentally affecting others. The spiritual satisfaction would be mitigated by such a realization. It is this spiritual self which must conceive the pattern of culture to which each must subscribe.

The reason may assert itself fully to cultivate all the latent talents, and it should be encouraged to do so, as long as it restricts itself to those ideals which the spiritual or moral self has first laid down. The body, the vehicle in which the mind and spiritual self reside, must remain circumspect. It cannot so dominate man that it conflicts with the moral ideas and the intellectual paths which these ideas have caused to be fashioned. A healthy body, a keen intellect and an extended personal self—these constitute a *triune culture*. It is a hierarchal culture. Each nature is so cultivated as to serve the next advanced.

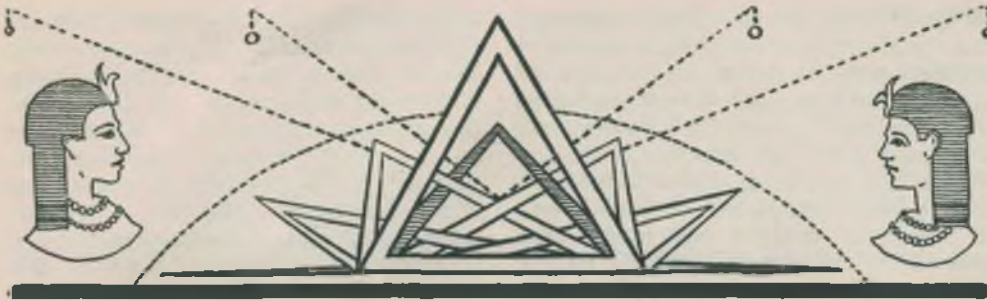
If civilization were to crash and the products of its handiwork were to pass, so long as the determining influence of culture were the spiritual self, the ascendancy of mankind would be assured.



***The
Rosicrucian
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February
1948***

NINTH DEGREE INITIATION

The ninth degree initiation will be conferred on eligible candidates at 8:00 p.m., Sunday, March 14, 1948, at the Thutmose Lodge, George Washington Hotel, Saint Louis, Missouri. Interested members will please register with the Master or the Secretary of the lodge. (See directory back of this issue for addresses.)



Is Life a Mystery?

By DR. H. SPENCER LEWIS, F.R.C.
(From *Rosicrucian Digest*, May, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



FREQUENTLY in conversation with persons who are strangers to our organization we notice a sort of cynical expression come upon their countenances when we say that the Rosicrucian organization is principally interested in studying the mysteries of life.

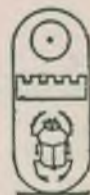
Occasionally these persons will frankly state that such purposes seem rather unimportant and immaterial for, they say, they have not found that life contains any great mysteries except perhaps the mystery of birth and of death.

It has often been argued by those who have no real interest in the serious purposes of life, that life is merely like a game of chance and that the only mysteries found in life are those mysteries which man makes out of nothing in his attempt to look with the eye of the wizard upon natural and normal conditions as though they were some unusual form of strange mystery.

It is true that the two greatest mysteries in life are those which constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth, and development into a living form is not only a biological mystery but a cosmological

and universal mystery. The separation of consciousness and soul from the body at transition is an astounding mystery when one comes face to face with it. But between these two great mysteries are thousands of others that should occupy the attention of men's minds with the same degree of intensity, devotion, and universal comprehension as do the two great mysteries. Thousands of minds have spent sleepless nights and long daylight hours in laboratories working over microscopes trying to fathom or understand the mystery of cell life and of cell reproduction. Thousands have tried to find the cause of so-called death and millions have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body. But comparatively few have given any thought or much thought to the other mysteries that are so closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

The mystery of thought is one which as one analyzes it and attempts to fathom it, becomes startlingly evasive and complex. I cannot prevent the sense of admiration and wonderment that comes to me while I am dictating these words and ponder over the idea that a thought can be instantly formed in my mind and before I have a chance



to analyze it my lips have spoken it and produced sounds which enable a stenographer to write on a page of paper certain strokes which represent the sounds she has heard. I do not have to pause and deliberately form my words and think of them separately and independently, nor does she have to stop and analyze the sounds she hears and think long about their nature and the form in which they should be expressed with marks by her pencil. The whole process seems to be instantaneous. The moment a thought comes to my mind the words have spoken it and I seem to listen to myself stating the things that my mind contains before I have a chance to realize that they are in my mind. It is a marvelous process and truly beyond human comprehension.

And then I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. What marvelous mechanism and what marvelous power lies back of a human thought? The thought directs the mind and the mind directs an energy and that energy flows properly and intelligently into certain muscles and causes them to act and my heavy arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and then move the pen toward me again. To build a piece of machinery to do what my arm and hand do would require thousands of pieces of delicate apparatus, wheels, springs, levers, rods, and many jointed-pieces of mechanism of a very delicate nature. It would require also a superior energy that would be able to exert itself instantly and with full force, if necessary, and all of these things must be done intelligently. Therefore, the energy would have to be directed with some mechanical intelligence beyond man's ability to create. A mechanical arm acting on impulse or thought urge, as does my arm, would be the most marvelous invention in the world. Yet man possesses that and many other forms of ability that he uses hourly and daily without considering the mystery back of them.

The mystery of seeing, and through the sight impressions, understanding

and realizing, is another great mystery that is appreciated only by those who live in eternal darkness. The mystery of hearing and interpreting the sounds, the mystery of smelling and feeling, are too great for mere laboratory explanations. The mystery of love and of anger, hate, envy, jealousy, and other emotions are ones which have puzzled psychologists, psychoanalysts, and others even when our organs themselves do not inspire consideration.

The mystery of man's mind and its control of the body is astonishing. The fact that I can merely create the thought of rising from my chair and instantly have the mind create and direct throughout my system an invisible energy that will lift my heavy body upward is a mystery that the mystic and the student of life's great secrets will always look upon as worthy of his utmost attention and consideration.

Restless, curious man is ever seeking for mysteries and unsolved manifestations of invisible intelligence. He creates and invents devices that will take him to the bottom of the sea where he may discover something about the unknown depths of the great bodies of water. He devises and creates machines that will take him to great heights so that he may explore mysteries of the Cosmic. He invents other devices that will carry him into the rarefied air that he may attempt to discover the mystery of the sun's radiations, the Cosmic vibrations, and the invisible rays that produce so many strange effects upon our earth. He delves into the bowels of the earth and spends hours, days, and months in winding passages and darkened channels attempting to find the key to the mystery of the earth's wealth and its mineral composition.

Thousands of minds are greatly concerned with the mystery of the lines that appear on Mars and the shadows that appear upon the moon and other strange conditions surrounding the planets. But such men and the majority of us take lightly the great fields for exploration that lie within our beings. To explore the human mind, to visit inwardly the human soul, and to make the utmost of the opportunities which might be revealed by a study of man's own nature, seem to be set aside

as unimportant and unworthy of the great attention that is given to other matters. More attention, more discussion, and more concern is felt in scientific circles about the rings that accompany the planet Saturn in her movements through the space of the universe than is given to the here and now problems of our own inner existence.

It is only when man turns the searchlight of inquiry inwardly and attempts to know himself as the great

mystery of all mysteries that he comes to understand God and the rest of the universe and at the same time becomes a true worker in the vineyard of God's Children of Light. To know one's self is to know one's heritage and one's power. This is why we, as Rosicrucians, feel that the subjects of our studies are worthy of all the time and devotion we give to them and that they will lead man to greater power and greater glory than the secondary studies and investigations of astral mysteries.

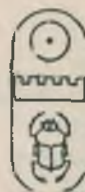


MAXIMS TO REMEMBER

The following alphabetical list of maxims is well-worth reading and committing to memory. After knowing the maxims, read them over every evening to see how many you have broken during the day.

- Attend carefully to the smallest details.
- Be prompt in all things.
- Consider well, then decide positively.
- Dare to do right, fear to do wrong.
- Endure trials patiently.
- Fight life's battle manfully.
- Go not into the society of the vicious.
- Hold integrity sacred.
- Injure not another's reputation.
- Join hands only with the virtuous.
- Keep your mind from evil thoughts.
- Lie not for any consideration.
- Make few acquaintances.
- Never try to appear what you are not.
- Observe good manners.
- Pay your debts promptly.
- Question not the veracity of a friend.
- Respect your parents and their counsels.
- Sacrifice money rather than the principle.
- Touch not intoxicating drinks.
- Use leisure time for improvements.
- Venture not upon the threshold of wrong.
- Watch carefully over your passions.
- 'Xtend a kindly salutation to all.
- Yield not to discouragement.
- Zealously labor for the right.

(From the *American Rosae Crucis*—Early Rosicrucian Magazine)





Le Comte de St. Germain

THE MAN OF MYSTERY

By JOHAN FRANCO, F.R.C.

PART I



ANY are the descriptions of the Comte de St. Germain; some are so detailed and frivolous that they throw more light upon the customs of the period and the tastes of the author than upon the subject. However they do help somewhat in defining the background, against which the Count played his mysterious part. *The Memoirs of Madame du Hausser*¹ are considered authentic and true to history. As first chambermaid of Madame de Pompadour, the official mistress of Louis XV, she had the opportunity to watch the inner goings on at the French Court and made a careful record of them, probably with the knowledge and consent of the Marquise. Madame du Hausset reports the following about the Count:

"I have seen him several times; he seemed to be forty years old; he was neither fat nor thin; he had a fine and humorous face; he was extremely simply but well dressed; on his fingers he wore magnificent diamonds, which were also decorating his snuffbox and his watch. Once he appeared, at one gala function of the Court, with shoe-buckles and garters of beautiful diamonds, which were so splendid that Madame la Marquise said, that she did not think that the King himself had any as beautiful as that. He went then to the antechamber to detach them and bring them in to be inspected at closer range; Monsieur de Gontaut," who

compared them with other stones, claimed they were worth at least two hundred thousand francs. He wore that day a snuffbox of immense value and cuff links of sparkling rubies. It was unknown where the extraordinary wealth of this man originated, and the King would not tolerate condescending or mocking talk about him."

This last remark fits in with the contention that Louis XV knew very well who this enigmatic personage was but apparently had vouched secrecy. We will see below how easily Saint-Germain's popularity with the king can be explained. But before going further into the background of the Count, we will quote another reliable source, namely the Comtesse de Genlis, who later became governess of the children of Philippe Egalité, the duke of Orleans:"

"He [Saint-Germain] was somewhat below middle size, well made, and active in his gait; his hair was black; his complexion dark, his face expressive of talent, and his features regular. He spoke French elegantly and without any accent, and likewise the English, Italian, Spanish, and Portuguese. . . . M. de Saint-Germain, during the first four months of our acquaintance, not only never spoke extravagantly, but never even uttered a single uncommon phrase; and he had something so grave and so respectable in his demeanor and appearance, that my mother never durst venture to question

¹Monsieur le Duc de Gontaut was the brother-in-law of the Duc de Choiseul and befriended by him.

²Mémoires inédits de Madame la Comtesse de Genlis, depuis 1756 jusqu'à nos jours, 2me Edition (Paris 1821, Vol. 1). This quotation is from the English edition, London 1821.

³Collection des mémoires relatifs à la révolution française (Paris 1824).

him relative to the singularities ascribed to him. At last, one evening after he had accompanied me by ear in several Italian airs, he told me that in four or five years I should have a fine voice, adding, 'And when you are seventeen or eighteen, should you not be glad to stop at that age for at least a number of years?' I replied that I should be charmed to do so. 'Well,' said he, 'I promise you it shall be so'; and immediately he changed the conversation.

"These few words encouraged my mother, who, an instant afterwards, asked him if Germany was really his native country. He shook his head with a mysterious air, and heaving a deep sigh, 'All that I can tell you of my birth,' replied he, 'is, that at seven years old I was wandering about the woods with my governor, and that a reward was set upon my head!' These words made me shudder, for I never doubted the sincerity of this important communication. . . . 'The evening before my flight,' continued he, 'my mother, whom I was never more to behold . . . fastened her portrait upon my arm.' . . . 'Oh heaven!' cried I. Upon hearing this exclamation, M. de Saint Germain looked at me, and seemed to

be touched on seeing my eyes filled with tears. 'I will show it to you,' he continued, and at these words he bared his arm, and undid a bracelet admirably painted in enamel, and representing a very handsome woman. I contemplated this portrait with the most lively emotion. M. de Saint Germain said no more, and changed the conversation.

"When he was gone, I was extremely grieved to hear my mother ridicule *his proscription, and the queen his mother; for the price put upon his head at the age of seven*, and his flight into the woods *with his governor*, all led us to believe him the son of a dethroned sovereign. I believed, and I wished to believe, a romance of so extraordinary a kind, so that the pleasant-ries of my mother on the subject shocked me extremely. After that day M. de Saint Germain said nothing remarkable in this way: he spoke only of music, of the arts, and of the curious things he had observed in his travels."

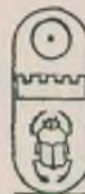
It is our modest opinion, that no other historian has come closer to the truth about the Comte de Saint-Germain than has Madame de Genlis in this simple and touching story.

The House of Rakoczi

It is generally accepted that the Count was a descendant of the glorious House of Rakoczi. The last reigning Prince of this House was Francis Rakoczi II, who had three sons: Leopold-George, Joseph, and George. The first was born May 28, 1696, and was declared deceased in 1700. The other two sons were separated from their parents, when these were imprisoned by the Emperor of Austria in 1701. They received the titles of San-Marco and Della-Santa-Elisabetta; they were completely dominated by the Viennese Court. They had to abandon all traces of the House and even of the name of Rakoczi. Prince Karl von Hessen reports that when Saint-Germain learned of this, he remarked: "Ah well, then I will call myself Sanctus Germanus [Saint-Germain], the Holy brother!"

According to all records, he certainly conducted himself like a prince and considered his brothers to be traitors

(Continued on Page 13)





The 1948 Rosicrucian Convention

WHAT IT MEANS TO YOU

By the Supreme Secretary



AS THE new year begins, the staff of the Supreme and Grand Lodges already have plans under way for the 1948 Rosicrucian convention. The annual convention, interrupted only by the necessity of the war years, has become an institution to which the staff of the Supreme and Grand Lodges, as well as the individual members, look forward.

This year the convention will be held from July 11 to 16, inclusive. Almost a full week will be devoted to Rosicrucianism. This particular week, set aside from others, presents the opportunity to each member to fulfill many wants and hopes that have accumulated through the year just past. To you as an individual member the Rosicrucian convention has its full meaning. It is *your* convention; it is an activity in which you can be present and play the leading part, because regardless of what else the convention may mean, your participation in it makes it yours.

The Rosicrucian convention differs in some respects from other conventions in which you may have the opportunity to be a participant. It is primarily a meeting of minds, the culmination of the study which constitutes the Rosicrucian philosophy. In addition, there are other advantages. First, there is that of traveling to the convention, the opportunity to visit a

section of the Pacific Coast famed throughout the world. Let us consider some other advantages. This message goes to every Rosicrucian, so the convention will represent every Rosicrucian, and therefore serve as a medium of contact between individual members. Wherever you may live, you will find, at the Rosicrucian convention, members from all other parts of the world; you will contact individuals with varied viewpoints, different ways of life, and yet with them you will have the common interest of Rosicrucianism.

The larger part of the program of the Rosicrucian convention will be devoted to instruction. In addition to lectures and classes, there will be actual demonstrations of certain A.M.O.R.C. principles. The physical principles will be demonstrated in our laboratories, and the mystical principles will be presented in special ritualistic ceremonies and lectures. The whole breadth of Rosicrucianism will pass like a pageant before each member who participates in these activities.

Last but not least, facilities for recreation will be a part of the convention. In addition to the contacts and instruction which you will enjoy and in which you will find benefit, we want the Rosicrucian convention to be an eventful vacation for those who wish to take this time of year for that purpose. Sight-seeing, informal social contacts, and planned activities for your amusement and relaxation will feature many hours of that week.

*The
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February
1948*

This is your personal invitation to attend the 1948 convention. All members are welcome and eligible to attend. Regardless of your degree of study you will find activities and events during the convention week which are already being planned for you. Members in all degrees, from the preliminary lessons of the neophyte to those of the highest grades may all register for this important event.

Think over this brief survey and look into the future to see if you can vis-

ualize the activities of the 1948 convention. Then place yourself in the midst of these activities until you feel you are a part of them and that the Rosicrucian convention is in actual process due to *your* attendance and that of other members of the Order throughout the world. Take the next step, then, and make your plans so that physically, as well as mentally, you will be present and constitute an actual part in the convention when it is called to order on the evening of Sunday, July 11.



LE COMTE DE ST. GERMAIN

(Continued from Page 11)

to the illustrious House of Rakoczi. If we accept as truth that Saint-Germain was a Rakoczi prince, many otherwise inexplicable matters simply fall in line. For one, the great material wealth of the Count need not exclusively be ascribed to supernatural powers. The fortune of the House of Rakoczi was estimated at ten million florins in 1652—for those days a fabulous sum.

In the last will and testament of Francis Rakoczi II⁴ we find mentioned three sons. The third son, thus far unknown, was put under the special supervision of the executors of the will; three princes of royal blood, the Dukes de Bourbon and de Maine, and the Count de Toulouse, by whom Saint-Germain had been particularly befriended.

This third and unknown son must then have been the eldest, and supposedly dead, Leopold-George. The rumor that he was not dead must have reached the Viennese Court and apparently so alarmed the Emperor, who saw in the heir of Francis II a powerful, potential enemy, that he put a price on his head, according to the story of Madame de Genlis, which we quoted above.

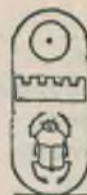
Now we can also understand the consideration of Louis XV of France, for the Count, because if his fortune was under the direct control of the aforementioned three noblemen, it is more than likely that he knew the secret and that he paid the Count all the honors

and respect due to his high rank and birth. Some of the privileges the king bestowed upon the Count aroused considerable conversation and criticism among the uninitiated courtiers. In 1758 the king assigned him a spacious apartment in the vast Chateau de Chambord, one of the most magnificent castles on the river *Loire*. It is here that the Count set up an alchemical laboratory and spent a great deal of time, frequently with the king. What they did we will never know exactly, but there are many stories concerning it, some of which are too fantastic to be true.

We need not hesitate to accept the pretended death of the first-born son of Francis II, because such a thing was common practice in those days. It was simply a ruse of his father to safeguard the life of the crown prince from the persecutions of the Hapsburg Dynasty, which was a vital threat to all members of the Rakoczi family. A similar pretended death is claimed to have taken place in the life of Sir Francis Bacon in 1626 (see "The Architect of the New Age" by Joel Disher, F.R.C., *Rosicrucian Digest*, June 1947).

Further evidence to the Rakoczi theory is the Count's use of the name *Tzarogy*, when he met the Count of Brandenburg in Schwabach in 1774. *Tzarogy* is an anagram of the German spelling of the name *Rakoczi*—namely *Ragotzy*.

Another statement by Saint-Germain about his identity was the answer he



⁴Genealogischer Archivarius aus dem Jahr 1736

gave to the inquisitive Princess Amalia, sister of King Frederick of Prussia: "I come from a country which has never had any foreigners as rulers."¹ This statement is one of the arguments against the Rakoczi theory and favors the theory that the Count was the son of the widow of Charles II of Spain, Marie-Anne de Neubourg, and of the Count de Melgar, known under the title of Almirante de (Admiral of) Castilla.² It is claimed that Transylvania did not have any national sovereigns until 1571. The story of Madame de Genlis does not contradict anything in this theory and would place the birth-date of the Count about 1698. The Queen died in 1740 in Guadalajara, two years after she was authorized to

return from thirty-two years of exile in Bayonne, France. The Admiral died in 1705, apparently in Portugal. A Dutch source directly hints at this alleged Spanish descent.³ . . . "that he looks like a Spaniard of high birth, that he speaks sometimes about his Mother with great emotion, that he signs himself sometimes *Pr. d'Es.*" This signature is said to mean Prince d'Espagne (Prince of Spain).

¹This item is dated March 1762 in the Memoirs of G. J. van Hardenbroek (Gedenkschriften van Gijsbert Jan van Hardenbroek—1747-1787), uitgegeven en toegelicht door Dr. F. J. L. Kramer—Amsterdam 1901).

Note—Some of the unique material in the above article came from India, through A. J. Hamerster, now residing in the Netherlands, and from Eugene Dernay of Washington, D.C. I am immeasurably indebted to both these persons for the fruits of their lifetime pursuits: their bestowal upon me of all their notes, papers, books, and pictures concerning the Count de Saint-Germain. I desire to express here my gratitude for their generosity and complete confidence. —J. F.

²Dieudonné Thiebault in *Mes souvenirs de vingt ans de séjour à Berlin* (Paris 1804).

³Paul Chacornac in *Le Comte de Saint-Germain* (Paris, Chacornac Frères 1947).

(Part II will appear in the next issue)

MIDWESTERN RALLY—CHICAGO

The Nefertiti Lodge of Chicago will hold its annual Midwestern rally, as well as the dedication of its new Lodge quarters, on February 13, 14, and 15. The new address is: Logan Square Auditorium building, 2539 N. Kedzie Boulevard. An interesting and instructive program has been arranged. Guest speakers, experiments, and demonstrations will be a part of the program now under preparation. Members in the Midwest are cordially invited to participate in the enjoyment of this rally and the dedication of the new Lodge Temple. In addition to this program, well-trained Initiation officers will perform the ritual of the First and Ninth Temple Degrees for the members who are eligible. Various social activities are planned, including a banquet with entertainment. Our Grand Master, Frater Clayson, will be present to officiate at the dedication.

For further particulars write now to: The Rally Secretary, Nefertiti Lodge, at the address given above.

OUR NEW COVER

The painting for this cover was executed by our staff artist, Soror Diana Bovée Salyer. It is replete with symbolism for the student of mysticism and hermetic philosophy. Each may draw from it according to his personal comprehension.

High upon a mountaintop in an area remote from civilization has been erected a primitive altar made from the native rock of the terrain. On it is kept a perpetual flame, symbolic of one of the four *principles* of nature. The crude steps by which processionalists approach the altar may be seen in the foreground.

A low wall in front of the altar defines the edge of a sheer precipice. The deep ravine below is filled with mist. Beyond it, rugged peaks penetrate the clouds and the rising sun casts a warm glow upon the whole vista.

A venerable, attired in the simple vestment of the hermetic brotherhood, stands facing the east, making a salutation. The outstretched hands with palms turned upward depict his welcome reception of the Greater Light. Each of these physical characteristics can be assigned a *mystical* significance.



On the Nature of Beauty

By RALPH M. LEWIS, F.R.C.

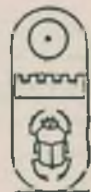
LESSON TWO



THE first to conduct any psychological experiments in the field of aesthetics was Galton Fechner, as early as 1860. Among psychologists, he is known as the Father of Psychophysics. He ventured at that time his opinion that there was a very distinctive relationship between physical things and man's psychic feelings, his emotions, and his sentiments. The one played upon the other, he declared. His opinion was a little revolutionary and he was subject to much criticism. In many respects, Fechner was a mystic, but extremely rational and scientifically minded as well. He approached the subject of beauty from the bottom upwards; that is, he applied the inductive method, beginning with the particular thing. He was not concerned, as were the philosophers of old, with an abstract conception as to the nature of beauty, trying later to relate to it the beautiful things of the world. He began by examining the particular works of art which were pleasing to people, trying to discover from their reactions some governing principle which would lead him to understand the nature of beauty. Fechner's experiments were concerned with symmetrical proportions, and, in these, he used various sizes of rectangles. In physics it is asked: Which object is the heaviest? In aesthetics, we must ask, Which object, which form, is the most pleasing?

In his experiments, Fechner requested subjects to select the rectangle which was most pleasing to them. He would keep a record of the selections made, and attempt to arrive at some meaning. Of course, this required his working with hundreds of persons. One such device used for the purpose was a ground glass with a light behind it. Over the face of the ground glass were adjusted movable sheets of black paper. In this way the aperture of light assumes rectangles of different proportions. The experimenter would move the paper about and ask each subject to select from the resulting rectangles of light the one which was most pleasing.

Generally, today, the experiments follow two procedures. The first is known as the method of *paired comparisons*, and consists in the presenting of two materials, or objects, simultaneously to the subject. The subject must indicate a preference for one or the other. Of course, a record of these preferences is kept. The next procedure is known as the *order-of-merit*. This obliges the subject to arrange objects into a preferable pattern. Spontaneity must be a fundamental factor in connection with such experiments. In using the method of paired comparisons, the individual is not permitted to see the two objects for any great length of time before making his selection, so that analysis does not enter into the decision.



In connection with the choice of the most pleasing rectangle, we are faced with the problem of *why* one rectangle is inherently more pleasing to most people than another. What is there about its form, or shape, that compels its acceptance? The theory was advanced by the ancients that the simple ratios of width to length were always the most appealing—such ratios as 1:2, 2:3, and 3:4. It is said that this theory was first promulgated by Pythagoras. He also referred to the harmony of 7:9. Rectangles of these pleasing proportions were extensively used by the Greeks in their public buildings and other architecture. This rectangle was called by the ancients, "the golden section" or, sometimes, "the golden oblong." Most of the ancient temples conform to the proportions of this "golden section." In fact, in Egyptian hieroglyphics the oblong was the symbol denoting "temple." It was, in other words, used as a word sign for "temple."

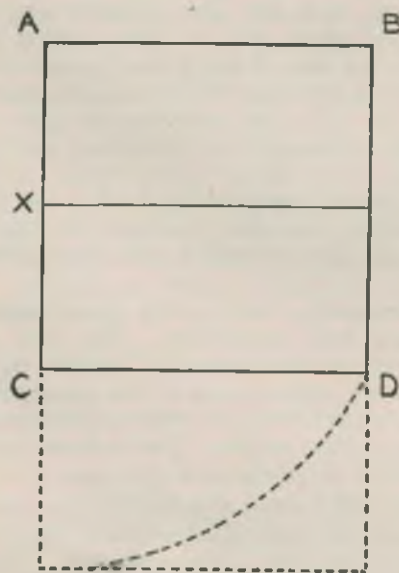


Illustration 1

The *golden oblong* may be easily produced mechanically, and this method is used in the art and advertising world to arrive at its just proportions. First, a square of any dimension is drawn. The two upper corners of the square are labeled A and B; the two lower corners, C and D. We then bisect the square,

indicating an X at the bisection. Placing one compass point on X and the other on D, we draw an arc so that the arc is completed directly beneath point C. Then, we extend the line AC through to the end of the arc, and thence over again to a line extended down from BD. The result will be the "Golden Section." (see Illustration 1) If we wish to increase that rectangle proportionately, after having arrived at it, we draw an oblique line through it, as shown in Illustration 2. Next, we extend a dotted line to whatever width we wish. Extending the dotted line downward until it touches the oblique line, we now have a new oblong, but of the same pleasing proportions.

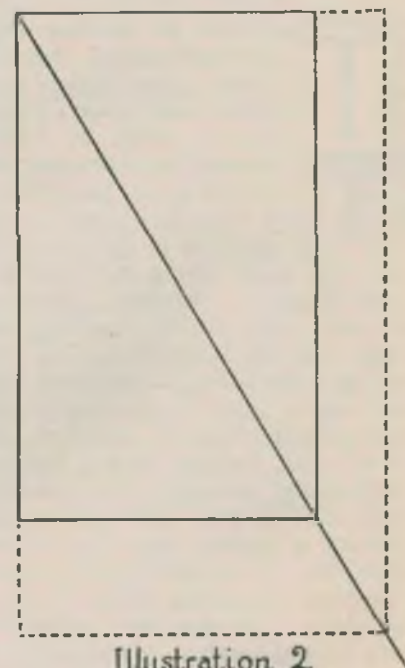


Illustration 2

In the opinion of one psychologist, the great liking for this rectangle is found in the principle of "Unity in Diversity," which phrase, incidentally, is a precept of the esoteric teachings of the Martinist Order. The psychological explanation of this principle is that the mind accepts the square as a superb symbol of *unity*. A square or a cube has a certain stability about it—a strength or fixity. However, because of its stability, the square lacks sufficient diversity; it does not suggest any

change or action. Consequently, it becomes monotonous, and we are so constituted as humans that we avoid monotony. A maximum rectangle—a long slender one—on the other hand, suggests extreme diversity. A maximum rectangle suggests that the unity is falling away. The Golden Rectangle, however, deviates from the square, suggests change—which is pleasing to us—and yet, it still has unity. It combines these factors in one element.

In my own experiments I have found that the most pleasing rectangle, which conforms to the Golden Oblong, is one where we add to any given square one half of its area. I refer you to Illustration 3. You will note that half of the square, added to itself, approximates the rectangle. Mathematically speaking, this is the ratio of a width of two thirds to the length; or otherwise stated, the width is two thirds of the length.

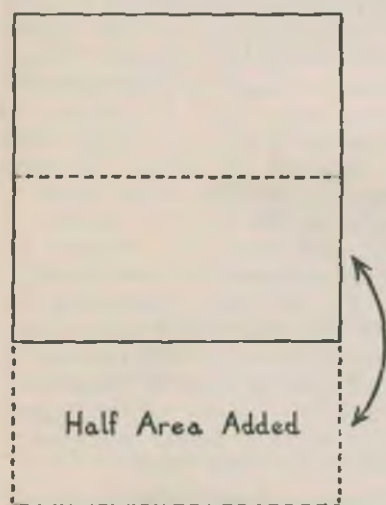


Illustration 3

It is one thing to know how something is accomplished—this is the function of science; it is another, to know *why* it is necessary. Why does this 2/3:1 ratio, or the Golden Oblong, please us? From experiments which I have conducted in connection with this problem and which were anything but exhaustive, it is my belief, at the present time, that the Golden Oblong is pleasing to us because of the structure

of our eye. It is caused by a physiological factor. I would say that it is the result of the visual cues of sight perception—the way in which we see. It is a relationship of apparent linear perception, or distance, to the angles of our vision. Simply put, we can see much farther straight ahead than we can out of the side of our eyes. The farther in distance the lines of sight converge, the relatively greater is the angle of our vision. Consequently, in my opinion, normal vision conforms—insofar as the dimensional image is concerned—to a rectangle. It is natural for us to find pleasing whatever is inherent within ourselves. That which is of ourselves is the most gratifying to us.

To illustrate this theory, I use a diagram. (see Illustration 4) The actual dimensions are merely relative. The vertical column of figures 1, 2, and 3 corresponds to the different linear distances where the lines of sight converge. The numerals on the horizontal line AB correspond to the proportionally changing angles of vision.

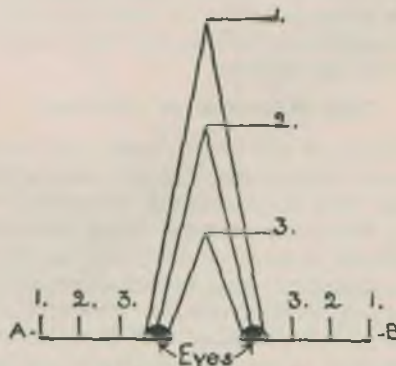
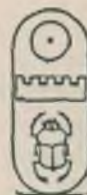


Illustration 4

During some tests conducted by Fechner and others, subjects were asked to draw a *beautiful* line upon the blackboard. They tried to make smooth, symmetrical and curving, rhythmic lines. The subjects were later asked to make ugly lines; the majority drew unorganized masses, without continuity and with mixed angles and bad intersections. *Sadness, laziness, and gentleness* were depicted by the subjects, in long, sweeping curves, with no straight lines and with no hard, sharp angles.



For merriment, anger, and excitement, the subjects drew sharp, zigzagging lines on the board. All of these different lines which the subjects drew, to express certain ideas, were really conforming to their own bodily activity; the lines depicted corresponding movements of the body under conditions similar to the ideas—similar to laziness, gentleness, grace, and the like. We know that, for example, confusion and instability may cause one in his perambulation to follow a zigzag course. Again, bodily rhythm, as in a dance, is graceful; consequently, it suggests ideas of curving lines or forms which conform to our feelings. In all of these examples, the beauty in form—in other words, the lines drawn—mirrored only emotions and feelings which the individual had experienced. The individual selects forms or images, that idealize his aesthetic consciousness, and aims to give them substance. Our aesthetic consciousness is a feeling that results from objects which it suggests. In other words, the aesthetic consciousness has certain ideas, and the mind tries to impose that relationship upon material objects; then it experiences again in feeling, the very order it gave to the objects.

The Rhythm of Nature

Man is a rhythmic being. He exists in a sea of rhythm. The rhythm is part of his own physiological processes. Almost everyone knows these common rhythmic processes—respiration, heartbeat, digestion, and others. The ability of some individuals to conceive the lapse of time is often due to their consciousness of certain rhythmic, organic changes occurring within a definite interval. In other words, there are organic, rhythmic processes which extend through intervals. Some persons become conscious of these intervals; therefore, a number of intervals constitute for them a unit of time. The sensations arising from these rhythmic processes are subconsciously realized, but objectively manifest themselves as an interval of time. We know that when we are hungry—the result of an organic process—that approximately so many hours have elapsed, because it takes that length of time before we are conscious of this change. But there are

more subtle rhythmic processes of which we are unconsciously aware, and which contribute to our realization of time. This rhythm of our being constitutes a series of cues transferred to external agencies. When these external conditions become acceptable—that is, pleasurable to us—it is because we are in harmony with them.

In the Rosicrucian teachings members are told, without specific facts and details being divulged, that *harmony* is the concord of vibrations; it is a unity or agreement of vibrations. But agreement, in itself, may make for monotony, which consciousness seeks to evade because it arrests consciousness. To use an analogy, parallel lines are in accord, but the concentration on parallel lines will result in the arresting of consciousness. Therefore, mere accord must change in order to avoid monotony. Rhythm and period are those factors which accomplish this necessary change. Rhythm, as you have been told, is motion measured in time. Slowness and fastness can be alternated, which would be rhythm. However, such alternating would not be sufficient to eventually avoid monotony; therefore, period is also necessary. Period is that interval in which a complete change in motion takes place. The changes in the world of matter, light, sound, and extension, conform to the rhythm and period of the organic processes in our own immediate being. When that conformity takes place and we are in harmony with external agencies, the experience is pleasurable to us, and the elements of the experience are consequently called *beautiful*, or the equivalent of that word.

There are finer vibrations than those which we experience in our bodily processes. The bodily rhythm constitutes only a few octaves of the greater scale of rhythm, just as ocular light constitutes but a portion of the entire energy of light—ocular light being that aspect of light which is visibly discernible. Beyond that portion—above it or below it—exist infrared and ultraviolet.

The greater scale of rhythm is the Cosmic. For its further perception, it is necessary to utilize the *psychic consciousness*. The more we introvert our

consciousness, the more introspection we do with regard to the inner self, the divine essence of our being, the more we are brought into harmony with the Cosmic scale, and the more sensitive to it we become. We then appreciate the absolute beauty, the beauty of the whole. Consequently, our idealism, our concept of beauty, becomes greater; likewise, the forms of beauty become more evolved. We are able to see beauty where we never saw it before because we begin to find things that participate in and approach, if you will, the greater beauty which we have experienced. The more we become conscious of this great Cosmic scale of rhythm, the more our aesthetic tastes become delicately cultivated.

The great musicians, poets, and mystics who have contributed to man's enjoyment of the beautiful are those who *first experienced the greatness of Cosmic Beauty*. They did not at first see the beauty they had given the world in things of the world, but, rather, the things of the world *symbolized to them* and reflected the *inner beauty* which they had experienced.

The creator of objective beauty, which we admire, is merely giving form to the inner sensations which he has already had of the ecstasy of Cosmic attunement. The artist, the painter or sculptor, tries to create an image, to capture his feelings so that the image will manifest or reflect back to him the experience he has had. If the eye is structurally capable of creating such a pleasingly proportioned image as the Golden Oblong, think of how much more beauty can be suggested to us by *Cosmic Consciousness!* Think of how it can contribute to the creation of a beautiful life through the idealism which it engenders within us. Then there is *moral beauty*, that which we admire in the postulations of the spiritual leaders and philosophers; there is aspiration and also *literary beauty*. All of these are the result of the individual's perception, in varying degrees, of the great Cosmic Harmony.

To find more beauty in the world, or to make the world more beautiful, first experience within yourself more of the Cosmic rhythm.



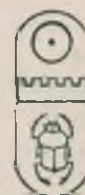
PREPARE NOW FOR RESIDENT STUDY

The 1948 term of the Rose-Croix University will begin on June 21 and continue for three weeks, ending on Saturday, July 10, the day before the opening of the 1948 international Rosicrucian convention.

If you are to be among the many students from all parts of the world, to study at the Rose-Croix University, you should complete your preparation now. If you wish to be a student of one of the new courses in psychology, science and theory of sound, or of mind, magic, and mysticism, as well as any of the courses which have been previously offered, you should matriculate at this time so that you can complete at home, before coming to the University, the necessary introductory lessons.

For full particulars regarding any course of the 1948 term of the University, write to:

The Registrar
ROSE-CROIX UNIVERSITY
Rosicrucian Park, San Jose, California





SANCTUM MUSINGS

SELF-MASTERSHIP

By RODMAN R. CLAYSON, Grand Master



STUDENTS of philosophy are confronting numerous opportunities to test the principles which they have been taught to use in times of stress. Comprehension of the cause of trouble leads to its mastery. Living in a world of strife and turmoil, as we are, one is inclined to experience fear, doubt, and anxiety for what the morrow may bring. Another war seems to be pending; food and clothing prices are so high that one's very welfare seems to be threatened; and a notice for eviction has become almost commonplace. Fortunate, indeed, is the man or woman who can keep a cheerful disposition and not be carried into despondency with the prevailing surge of seeming adverse conditions. Fortunate is the person who can face, without flinching, what today and the future may bring. Have no doubt that there *are* such mentally fortunate people, and many Rosicrucians may be numbered among them.

Rosicrucians are practical philosophers; and this is well, for in this day and age one has little time for that which is not sound and useful. Members of the Rosicrucian Order are given every opportunity to develop their latent talents, to prepare to live better lives, to be healthier, and to be more successful in their vocations, profes-

sions, and in the management of their homes. They learn how to meet all situations, how to reason out things properly, and how to direct their efforts into worth-while channels. As Rosicrucians, they study the physical and spiritual laws of nature and how they may live in harmony with these laws. Obviously if all mankind had such understanding and knowledge, the world would be a much better place in which to live, for there would be tolerance, patience, sincerity, and consideration.

Such a Utopian condition is not just around the corner, however, for the world is made up of individuals with wide differences of thought, temperament, desires, and ideals. In fact, some persons have no ideals or worth-while objectives. There are those who profit by experience, and those who do not. Then, too, necessary or essential education from our institutions of learning still reaches only comparatively few of mankind. Many who have long since laid away their diplomas feel that they are lacking much that is apparently important. They do not know how to adjust themselves to life and its experiences.

There is a brighter side to this picture—a picture which is life itself—and we refer to the thousands today who, having faced stark reality, are now endeavoring to do something about it. Recognizing their faults and lack of

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effective effort, they have turned to special courses of instruction in psychology, to adult night schools, and to institutions such as the Rosicrucian Order. They are endeavoring to understand themselves, to reason properly, to use long-dormant abilities, and to uncover initiative and resourcefulness. They are learning that man is a complex, composite being and that all the elements of his nature must work harmoniously.

In learning to master themselves, men are gaining knowledge which will help to cope with the obstacles to progress in life. They are learning how to restore normal health to mind and body. They have found that the anxious fears of yesterday have vanished with the dawning light of another day — the light of knowledge.

Our Needs

The important first step toward enlightenment and culture is the realization of its need. When we are conscious that we are possessed of several fears, when we are skeptical of irksome tradition and are anxious to free ourselves from such burdens, we are taking a step forward. The Rosicrucian has found that the teachings tend to dissipate superstition, to supplant fear by confidence, and to liberate the mind and the morale from encumbrances. Many persons upon entering the Rosicrucian Order, and taking up the study of its teachings, soon become aware of certain faculties and functions of their beings which had been almost inert. They had never been told about them, and, therefore, these faculties actually had ex-


isted unused. Then, when these persons began their study, the result was not unlike that of a veil being pulled away, revealing a hitherto unknown world; and they were amazed at their potentialities.

This discovery naturally stimulates enthusiasm and the student becomes very diligent in his study; he conscientiously applies himself. Immediately, this impetus sets into motion certain powers within him, and he finds that he can do things which were once believed to have not been within his province. Such an individual soon acquires a new perspective on life—how it can be lived and enjoyed — and of his place in this world. The value of such knowledge cannot be overestimated.

Problems which daily confront us must be met and overcome. The surmounting of such difficulties contributes to our education and unfoldment. We should seek to learn the lessons contained in them so that we immediately know what to do in the event we are again confronted with similar experiences.

The Rosicrucian studies are designed, among other things, for the purpose of

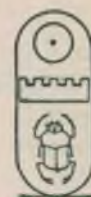
teaching the student how to cope with his problems. If he conscientiously tries to do everything possible to bring about the desired change, he will see his problems coming more and more under control, and the occurrences will be less frequent. If the student analyzes these things, he will see how they were for the best and will recognize the lessons in them. Many of our greatest difficulties are blessings in disguise.



As Science Sees It

By Erwin W. E. Watermeyer,
M.A., F.R.C.
Director, AMOEC Technical Dept.

- Recent experiments carried on at the University of California in Berkeley have thrown new light upon the mysterious forces which hold the nucleus of an atom together. It is presently believed that every atomic nucleus is composed of aggregates of two kinds of particles: (1) protons, of positive polarity, and (2) neutrons, of no polarity. Both particles possess identical mass numbers. If all nuclear forces were entirely electrical, then, according to the law of electrostatic repulsion, all protons should mutually repel one another and consequently no stable nucleus could exist. The fact that they do not repel one another indicates that some other type of force—a force of attraction—must exist. The nature of this nuclear force is still a mystery. It has been speculated that such a nuclear force might possess the ability to shift a positive electric charge back and forth between two neutrons. Consequently, before any proton pair could mutually repel, a shift of positive charge would take place, making at least one of them neutral and a repulsion impossible, and resulting in a state of dynamic equilibrium. For this reason the unknown force is also called an "Exchange Force." The experiments at Berkeley seem to demonstrate that the postulation of Exchange Forces is no longer mere speculation.



The Human Magnet

The human being is a magnet that attracts and draws to itself those conditions which are predominant and pregnant in the heart and mind. Fear and worry will bring additional care and burdens. Looking for the worst to happen often invites disaster. As Rosicrucians know, it is the individual's awareness of things closest to him, be they good or bad, that attracts similar conditions. Therefore, it behooves one to realize that it is his desires, ideals, his very consciousness, that function as a magnet. If one desires harmony within himself, and harmony in his environment, he must think, act, and create the conditions which will bring such harmonium.

The sense of need for self-improvement and for the surmounting of obstacles has formed the roadbed for the march of civilization. United individual effort has brought this about, and it will continue so long as thinking men and women contribute to the welfare and convenience of those who are perhaps less fortunate. In every generation, thousands of the less fortunate begin to feel the lack of understanding and knowledge which should be theirs.

Strength in Character

We do not say that the purpose of the Rosicrucian study is to bring about a psychological adjustment. The Order is not a clinic for psychic rehabilitation. The Order would fail in accomplishing its humanitarian aims and purposes if it were merely to place back into society persons freed from inhibitions, fears, and incapacities, no matter how

constructive that function in itself might be. The teachings reveal principles and laws which truly give the individual greater power in the exercise of his mind and body. The teachings awaken talents and inspire one to accomplish loftier things; they assist him to formulate and eventually realize ideals. From the teachings, the member obtains courage, confidence, understanding, and the power of accomplishment.

Because of his knowledge and understanding, the Rosicrucian is able to meet the difficulties of today and the probabilities of what may lie ahead. His training is a valuable asset, and he is in a position not only to help himself but also to give encouragement and advice, and to lend a helping hand to his fellow men. He lives by precept and concept, and is known by his strength of character. He knows that he must achieve a certain degree of self-development before he can capably contribute to the raising of the structure of culture and society. He attains happiness and peace of mind; and thus fortified he assumes responsibility and is able to make decisions intelligently and to arrive at logical conclusions.

Men and women of this caliber provide strength and fortitude for the continuance of civilization, and thereby the forces that breed war are turned into constructive avenues which contribute to the upliftment of all mankind.

Today, perhaps more than at any other time in history, the Rosicrucian has a tremendously important part to play in the building of the world of tomorrow.

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FOR YOUR LIBRARY

A SPECIAL Deluxe Edition of the book, *Unto Thee I Grant*, has been prepared in leatherette, gold-stamped binding—in a limited quantity. Here is a beautiful book containing rare writings over 2000 years old! It deals with man's passions, loves, desires, weaknesses, sins, fortitudes, strengths, ambitions, and hopes. All are treated in detail with illuminating simplicity. You will treasure this volume and be proud to have it in your library, but remember that only a few copies have been prepared in this exquisite binding. Therefore, it will be necessary for you to send your order *at once* if you want one. Priced at only \$3.00, postage paid.

THE ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park San Jose, California



ON THE evening of January thirteenth, in an impressive and dignified ceremony of induction, our new Sovereign Grand Master was installed into his high office. The occasion was one of deep solemnity and significance, and the Supreme Temple provided a noble setting for it. Ritualistically, it was simple—almost austere—as all Rosicrucian ceremonies are and there was nothing ostentatious about it. Its spiritual import, however, made its imprint on all who had the privilege of participating in it, and all present looked upon it as the forging of a new link between the glorious past of our Order and its equally promising future. The humility of our new Sovereign Grand Master as he assumed the heavy responsibilities of his office will long be remembered as evidence of his genuine Rosicrucian character. You now walk with the Elect of our Fraternity, Frater Clayson. May you ever be conscious of their loyalty and devotion as well as of the love of our worldwide membership as you go daily about your duties.

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A new wing, some sixty by forty feet and costing a goodly sum, has been added to the Administration building here at Rosicrucian Park. Characteristically Egyptian in style, it harmonizes agreeably with the setting. It is entered from Chapman Street and houses the Latin-American Division of the Order as well as the Inquiry Department. It will no doubt surprise as well as please our English-speaking membership to know that our Spanish-speaking membership is growing at a

phenomenal rate and now numbers several thousand members. *Digest* readers, of course, have seen mention of *El Rosacruz*, a publication in Spanish similar to the *Rosicrucian Digest*. Published every other month, it contains valuable material, once available only in English, and also matter of special interest to our Spanish membership. It even has a department entitled, "Ecos del Templo." Under that heading, the January issue of *El Rosacruz* carried this note:

"From Venezuela has come Frater H. Sornes to assume the position of assistant in the Latin-American Division. Frater Sornes, who for many years filled a position of confidence in the Ministry of Exterior Relations of his country, is amply qualified for the new duties entrusted to him here."

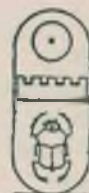
Already, Frater Sornes, we must add, has made many friends both at Rosicrucian Park and in San Jose itself since his arrival, and we sincerely hope that he, his wife, and their three charming youngsters will be happy with us for many years to come.

* * * * *

In connection with the new building, it should be said that many departments have benefited by the additional space made available. A veritable game of Musical Chairs has been in progress during the past few weeks as various staff members have had the opportunity of moving to new offices or of expanding more comfortably in their old ones.

* * * * *

In October of 1945, there appeared in the *Rosicrucian Digest* a letter from an AMORC member living in a little hill



village in a mountainous district of China. One paragraph of that letter read:

"Yes, we are suffering very much here. There have been almost four years of physical as well as intellectual black-out. It is most trying. We live in a little medieval village called 'Hsichow' which means 'Happy Country'—ironically enough. We are utterly weary and suffer from malnutrition and all the other things which follow in its wake. We have not seen a new book or anything of that sort for many years, and our minds are very dull. I call it 'School for Suffering,' and perhaps I need it to develop my patience. Life here is certainly reduced to essentials. Dirt and disease are all around us. We are beginning to realize more than ever what a wonderful country the United States is."

That member was Erica Karawina-Hsiao, an artist whose husband had gone to China to teach zoology. Born in Germany, *Karawina* (as she autographs her pictures) came to America and continued her study of art. She worked in stained glass and in sheet metal; she did wood-carving, and she always loved to do oil and water colors. But she gave up her Boston studio and a promising career to go to China with her husband.

Happily, she has been in the States again for some months; and out of the deprivation and hardship of her years in China, she has created beauty. Recent notice from her has brought the information that she has just concluded a successful exhibition and sale of her water colors and oils at Ferargil Galleries in New York City. We hope that sometime it may be possible to hold an exhibition of her work in our Oriental Museum here at Rosicrucian Park. There is no doubt that the compelling enchantment of Egypt and the Far East, which *Karawina* brings to life in her oils and water colors, would appeal greatly to all our Rosicrucian

membership. There would be inspiration, too, in seeing just how convincingly and undeniably *suffering* can be transmuted into a thing of beauty.

* * * * *

Early in June of last year, a most engaging little person presented herself at Rosicrucian Park with the words:

"I just want you to know that I have arrived for a six-months' stay in the United States. I have come from Curaçao, Netherlands West Indies. I am Soror Adela Fensohn."

From that day until the one in the middle of December when she returned home, Soror Fensohn was daily at Rosicrucian Park. She enrolled for the 1947 term of RCU; she attended the weekly Temple convocations; she studied in the Library; she assisted with the activities for small children; she made herself invaluable during the convention because of her knowledge of several languages. In fact, she was avid for anything Rosicrucian. Always energetic, enthusiastic, vivacious, and cheerful, she made many friends and is now returning home to new adventures in the living of Rosicrucian principles, leaving us richer and happier for her having been here.

* * * * *

The past few months have brought an encouraging turn in the Order's re-establishment of certain contacts in Central Europe. More than a few of the "scattered remnant" of Europe's intellectual, scientific, and professional workers have sought to strengthen their ties with the Order. This special rehabilitation activity is receiving the Emperor's personal attention and consideration. As a result of it, already valuable material of a philosophic and scientific nature is making its way into our Archives. From this source, in a recent issue of the *Digest*, appeared "The Mystic Path of Alchemy," "Star of the Magi," and a biography of L. C. de Saint-Martin. More contributions will no doubt appear in the future issues of this magazine.



Old-Age Security

By

JOHN GOTTLIEB HALBEDEL, F.R.C.



SECURITY! — what terrific implications are conjured up in the minds of all thinking men and women the world over as they look back upon a turbulent past, and look forward to the dawn of a new day foreshadowing events which portend great political, economic and social changes, universal in scope and consequences. From the birth of human history, man has sought security for his person, his family, and his country. He has been forever on guard, and well he might, to have and to hold that which he instinctively felt was his sacred heritage.

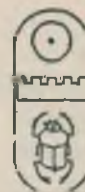
The prolific human family grew and kept increasing in numbers. The many lands spreading over the earth waxed more and more populous. Kraals and tribal settlements developed into towns and cities and, as time passed and ticked off the centuries, the population increased from hundreds into thousands and hundreds of thousands, and eventually united into various nations, forming governments to administer communal affairs more efficiently for the common good.

The more progressive races and nations, in time, became painfully conscious of the ever-growing numbers of old and infirm members of their constantly growing populations. The health and welfare of these old people required considerable thought and foresight, as well as tolerance and sympathetic understanding. The answer to this vexing problem finally came in the form of social and old-age security through proper legislation establishing

a program calling for contributions from the Government, Management, and Labor. And so, at long last, obeying the urgent requests and petitions of the people's representatives, the Governments of many nations looked for a PLAN—a social security program—that would be both economically sound and fair to all concerned.

To explore the tremendous possibilities of such a national, social and old-age security program, committees were appointed, boards and agencies set up to function in close cooperation with legislative and other branches of those governments vitally interested in legislation conceived and designed to protect the *unprotected* in their dire need—in old age—when earning a livelihood was no longer possible.

Social security along with old-age insurance has become a MUST in the administration of the affairs of the people, individually and collectively. In his *Freedom from Fear*, Louis H. Pink, former superintendent of insurance in the State of New York, points out that "Social security has come to mean compulsory insurance, usually operated or controlled by the government. This is entirely too narrow a definition. True social security is much broader than this; it includes all types of insurance which enlarge wealth and protect the individual and the family. It includes decent, attractive housing, adequate medical care, education for all who can profit from it irrespective of wealth; and, libraries, schools, recreation, the theater, music, and art. It includes all those fundamental social endeavors which raise the standard of living and the intelligence and enjoyment of the



people. . . . It is generally recognized that it is poverty and inequality, both within a nation and as between nations, which cause unrest, social revolution, economic strife, and war. . . ."

The present confusion among all nations is living proof of the above, and the best remedy appears, to the writer, to be a NATIONAL SOCIAL AND OLD-AGE SECURITY PROGRAM administered for the benefit of all citizens everywhere in the United States.

The Efforts of Nations

In order to trace briefly the inception and progress of social and old-age security legislation, as inaugurated and administered in foreign countries, the following information is offered for a comparison of systems. Listed in chronological order are the names of the countries that have passed and enacted social and old-age security laws and now operate under OLD-AGE ASSISTANCE and SURVIVORS INSURANCE or PENSION SYSTEMS, either contributory or noncontributory or both.

GERMANY was the first country to enact a social security measure (in 1885), the cost of which amounted to 52,000,000 marks. In 1889 Germany had separate systems for salaried employees and miners, and in 1911 it passed a law covering salaried employees and independent craftsmen. By 1932-33, Germany's cost of social security and its administration rose to something like 5,415,000,000 marks.

CZECHOSLOVAKIA, in 1906, enacted legislation to insure *salaried employees* over 16 years of age.

LUXEMBURG, in 1911, insured workers, over 16 years of age, in industry and commerce, with an insurable income limit.

RUMANIA, 1912, enacted a law to include employees in industry and commerce whose remuneration did not exceed a specific amount—also master-craftsmen, home workers, and domestic servants.

YUGOSLAVIA also passed a similar law covering salaried employees who had attained the age of 18, earned at least 150 dinars (approx. \$34.65) a year, and were engaged in predomi-

nantly intellectual work; another law which became effective in 1937, covered workers in industry and commerce, with separate systems for miners and salaried employees.

SWEDEN inaugurated a system in 1913 including ALL Swedish residents, aged 16-65.

THE NETHERLANDS, in 1919, secured legislation for insurance of employed persons over 14 years of age.

Compulsory old-age insurance became a law in ITALY in 1919, embracing persons aged 14-65 (effective in 1944, age limit for men was lowered to 14-60; for women, to 14-55).

URUGUAY started its compulsory old-age insurance in 1919; it was designed to include employees in industry and commerce, in public utilities, and in transport and printing industries, with separate systems for banking employees.

SPAIN, too, began its old-age insurance system in 1919 by covering all employed persons, aged 16-65, whose annual earnings did not exceed 6,000 pesetas (approx. \$336.00).

DENMARK followed suit in 1921, with a system covering resident Danish citizens, aged 18-60; good health is a requirement at time of admission to sick funds as full or contributing members.

THE UNION OF SOVIET SOCIALIST REPUBLICS, in 1922, brought all employed persons under a compulsory old-age insurance system, contributions being paid by enterprise (i.e., the government) and individuals employing workers; amount of contributions varies according to type of enterprise, risk incurred, and unhealthful or dangerous nature of work. By 1936 the cost had climbed to 8,500,000,000 rubles. In September 1947, the Russian government announced a "Cradle-to-Grave" social security program for Russian miners.

BELGIUM passed a law in 1924 covering wage-earners over 14 years of age; and in 1925 another measure was passed to cover "salaried employees," with contributions from the insured, the employer, and the government.

BULGARIA commenced its old-age insurance in 1924 to include all "em-

ployed persons aged 14-60" but maintaining "a separate system for independent craftsmen."

GREAT BRITAIN inaugurated its old-age and survivors insurance program in 1925, covering "all employed persons aged 16 or over," but excluding nonmanual workers whose remuneration per year exceeds a specified amount.

One or two pertinent observations in regard to the far-reaching ramifications of social security and old-age and survivors insurance here and abroad may be permissible at this point. To wit: In connection with the British plan for social security, it can be said that perhaps the two most important pieces of legislation of the five bills involving pending British social security measures are the NATIONAL INSURANCE BILL and the NATIONAL HEALTH SERVICE BILL. Both measures have passed second readings and to all intents and purposes may be considered laws. According to surveys by research workers the NATIONAL HEALTH INSURANCE BILL follows very closely the original Beveridge Report of December 1942, growing out of the former system of unemployment and health insurance operated since 1911. The radical departure of the bill from earlier measures lies in the universal scope of its coverage, its great variety of benefits, and, also, the very simplicity of its operation.

POLAND, in 1928, enacted legislation covering intellectual workers, aged 16-60, and in 1933 added protection for wage earners and salaried workers. There was an insurable age limit, with a separate system for intellectual workers, but none for agricultural employment.

FRANCE, in 1928, insured employed persons and wives of insured persons who were not themselves insured. There was a separate system for agricultural workers, but none for persons earning over 30,000 francs a year, and persons 60 years of age and over—included also were persons employed in agriculture and forestry, and small, half-share tenants.

HUNGARY in the same year passed a law providing insurance for workers in industry and commerce—domestic

servants to be included by executive order. Separate old-age insurance systems were provided for agricultural workers and for miners.

GREECE, in 1932, followed with an insurance program covering all employed persons, of an *insurable* age limit. It had a separate system for small merchants and independent craftsmen, but excluded agricultural and domestic labor.

ECUADOR passed a measure in 1935 for an old-age and survivors insurance program, covering salaried employees and wage earners, aged 14-65, regardless of nature of employment, but excluding agricultural employees.

IRISH FREE STATE (EIRE) in the same year enacted a law covering employed persons, 16 and over, but excluding nonmanual employment at a remuneration in excess of £250 a year.

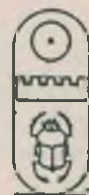
BRAZIL, one year later (1936), passed a law requiring coverage of employees aged 14-50 and engaged in industry—excluding, however, employees in poor health. It maintained separate systems for transport and railroad workers, employees in public utility enterprises and mines, commercial employees, seamen, coffee warehouse men, and bank employees.

PERU in 1936 followed with an old-age and survivors insurance law covering workers under 60 years of age whose annual earnings did not exceed 5,000 sols (exchange rate not available). Excluded were domestic servants and small establishments, but the government *may* extend coverage to domestic servants and independent workers.

FINLAND has passed legislation covering residents of Finland, aged 16-64. However, the law excludes "persons who are aged 65 or over."

AUSTRALIA joined the nations having social security programs. It has enacted a measure (not yet effective) insuring employed persons aged 16-65 in the case of men, 16-60 as to women, but excluding nonmanual employees at a rate of remuneration exceeding £365 a year. Contributions are shared equally by insured and employer.

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The Beginning of Prayer

By ALICE D. FOWLER, F.R.C.



PEOPLE who enjoy the blessed privilege of prayer, as we understand it today, seldom realize how many civilizations contributed toward the development of prayer. Accepted as part of life, little thought is given as to how it came into being. Prayer developed along with the evolutionary progress of religions.

If we study the various primitive races of man down through the ages, we find that prayer, as it was understood by them, occurred only in conjunction with other varieties of observances. Usually their ideas of religion included many different gods. Early man was scarcely aware of personality, and hence his ideas of God were very crude or limited to his own mental development.

Even today we find these same conditions existing among the Australian Bushmen. They worship all manner of things, such as dead animals or parts of the anatomy of the carcass. They think of these things as separate gods, and continually carry them around, talking to them in words to this effect: "Guide me aright, or I will throw you to the dogs." This is a very primitive form of prayer, but nevertheless it is prayer that these people understand, no matter how inappropriate it may seem to us.

In the beginning of life many, many eons ago, man spent most of his time struggling for existence. But as time passed on, he began to form closer rela-

tionships. He developed a sense of possessiveness, and from the latter emerged a sensitivity and a greater emotional sense. Gradually those who meant the most to him passed through the transition of death. Instead of the vital, living person, he saw only a cold, lifeless form. He had to dispose of the dead body, and in course of time in caring for the dead, primitive man first experienced the pangs of sorrow and perhaps in his anguish he called out to the dead body to come back.

With time, a new awareness gradually came into being. The emotions of the human being were developing; eventually man had to find some form of expression for his feelings, especially when someone close to him died. So it is at this stage, that we find the savage dance coming into existence. Whenever someone died there was the ritual of the "Dance for the Dead." It was a form of prayer, a wordless supplication for the welfare of the deceased person—a savage dance in which all took part with a willing simplicity of action. In fact ACTION was the keynote for prayer as expressed by primitive man during this stage of evolution. At times these dance rituals had the effect of putting some of the people into trance states or conditions where they would see entities of another world, so to speak.

The Search for God

Civilizations advanced and with time came many different religions and their various forms of prayers.

Primitive man had believed in many gods, embracing all the different things

of Nature such as the wind, snow, sleet, trees, rain, flowers, the moon, and the sun. The glorious sun was always a source of wonder to man. It gave warmth and heat that was comforting during cold nights and days, and yet it could, at times in the form of fire, be so devastating in its wild sweep over the plains or the forests.

However, as civilization evolved, so did the conception of God, and gradually we find, instead of a belief in many gods, a belief in one God. Some of the religions considered God to be a person endowed with all the destructive emotions of the human being, such as anger, jealousy, hatred, vindictiveness, and revenge. People during this period prayed to appease a wrathful God. Still this new development was good. It developed a moral quality which was not present in the primitive religions. People and communities became more conscious of common ends, and a common edification. They built churches and conducted public worship with prayers for the welfare of all. All this had an uplifting influence. It was a step higher in the progress and development of prayer, as well as religion. From this point on, many different types and methods of prayer came into being.

For instance, there were the Buddhists of Tibet who developed and used a "praying wheel." This was a mechanical contrivance for offering prayers, and consisted of strips of paper, bearing a manifold repetition of the words of the particular prayer to be used. These were wrapped around cylinders of all sizes, from hand mills to wind- or watermills. Then as the wheel revolved these papers uncoiled and the prayer was considered to have been offered to the Deity.

With some of the religions, "Prayers for the Dead" came into effect as the people conceived the belief in the existence of man's personality after death. So as the idea of a future judgment began to manifest in the consciousness of the people, we find prayers being offered on behalf of the dead, by many and various methods.

Prayers for the dead constitute many of the different religions of the past and of today. We find proof of this

fact in the Bible and also in the very early history of the old Greeks and Romans. The Romans considered it a duty to pray for those who had passed through transition. It is said that the "Widow who did not pray for her dead husband was as good as divorced from him." A statement to this effect is found in writings dated from the beginning of the third century.

Some churches kept lists of names of the living and the dead whom they commemorated at the Eucharist. It was considered quite an honor to have one's name on this list, and out of this practice grew the canonization of saints.

As time passed, further developments took place, and we find petitions to God that He would not only hear the prayers for the departed ones, but they too were asked to pray for themselves. Eventually this rite was advanced to where the departed ones were considered saints, and the people began praying to the saints to grant grace and help to humanity on earth.

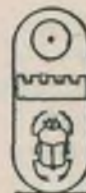
Evolution of religions and prayer continued, and we find people having difficulty in reconciling themselves to the fact that the last-moment repentance entitled the so-called bad man to inherit the same place of comfort and repose that was enjoyed by the saints, and thus came into existence the divisions of rewards: Heaven for the saints and Hell for the wicked people. Of course, prayers could be offered that would eventually bring the wicked people to a higher state and finally Heaven. So we gain a faint conception of the development of religions in the past ages of civilizations.

Today prayer is something entirely different to many of us. We think of God as Spirit permeating the entire universe, omniscient, omnipresent, and omnipotent. Spirit or God in everything, whether it be animate or inanimate. God the great source and principle of all life in whom we live, move, and have our being.

Now what do we think constitutes prayer? *Prayer is the soul's sincere desire for unity with God.*

Prayer when correctly understood and employed constitutes an effort to

(Continued on Page 32)



OLD-AGE SECURITY

(Continued from Page 27)

NEW ZEALAND passed identical legislation, effective April 1, 1939, designed to cover "residents over age of 16."*

Citizenship and National Life

This brief outline of legislative action in connection with Social Security and Old-Age and Survivors Insurance programs in the various foreign countries should suffice to show that the respective governments of these nations realized the importance of such programs in the national life of all of their citizens; hence, their constant efforts to improve their systems by exhaustive research and proper legislation.

"The first step toward a national social security program in the UNITED STATES was taken in 1934, when a Committee on Economic Security was set up. The government officials, appointed by the President (F. D. R.) called in, to work with them, experts on social and civil problems, economists, and men and women from among the people, who had had firsthand experience in dealing with those problems.

"The Social Security Act, as passed in 1935, was based on this committee's report and on further study by Congress. Enacted by large majorities in both the Senate and the House, the law called for State as well as Federal action on a nationwide scale. During the first four years, great advances were made.

"But these years of actual operation also indicated how the act could be improved. On the basis of this experience and of continuing study, Congress passed amendments which became law on August 10, 1939. This action strengthened the entire social security program and extended its protection to more people throughout the country. . . . the new program went into effect on January 1, 1940."

Thus, in the United States the Social Security Act of 1935 became the law

of the land and, with it, the Federal Old-Age Insurance system which, in 1939, was expanded into the Old-Age and Survivors Insurance program. It established the framework for cooperative Federal-State programs of employment compensation and public assistance to the needy aged. The various amendments to this Act have materially strengthened and expanded the vast programs administered under the guidance and direction of the Federal Security Agency. This agency was established in 1939 to bring together Federal programs that "promote social and economic security, educational opportunity, and the health of the citizens of the nation," and the Agency's organization was rounded out in July 1946 by changes made possible under the Reorganization Act passed by Congress in 1945. The present system operates only for wage earners and salaried employees in *private* industry and commerce, for their families, and survivors of certain World War II veterans. It is an insurance program for those who work in "covered jobs—jobs in factories, mills, stores, offices, banks, hotels, garages, restaurants, beauty parlors, etc." This program is operated by the Federal Government through the Social Security Administration and the Treasury Department.

The foregoing has been offered to permit a clearer exposition on the subject of Social Security and Old-Age Insurance, and also, to make possible a concise presentation of a plan, or rather a composite of several plans (not entirely new), conceived to expand the present SOCIAL SECURITY program and to LIBERALIZE old-age and survivors insurance benefits. The following plan, involving an international problem, is aimed especially at the United States, since one must, it seems, begin at home. It is offered here for a careful consideration by all readers interested in human welfare, and with the hope that the analysis may result in some practical application for the greatest good of the greatest number. This proposal is not in any way a plan officially presented by the Rosicrucian

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*An Outline of Foreign Social Insurance and Assistance Laws, Report No. 5, Chart 1, Bureau of Research and Statistics.

Order, but is merely the result of the writer's efforts of many months of thought, study, and research on this subject.

The Plan

(1) The present Social Security Act of 1935 should be either amended or replaced by an Act of Congress establishing a *National, Federal Government sponsored and administered Social and Old-Age Security Program*, to the exclusion of all states, the Federal government collecting all Social Security Taxes and disbursing all benefits in accordance with the provisions of the new extended coverage and liberalized federal insurance system.

(2) Under such a National Social Security program, all workers in industry and commerce, and employees in government, including farmers, merchants, self-employed persons, professional men and women, and others who have to labor for a living would be covered and receive benefits, so that all who have contributed to the economic and social security of the nation could obtain compensation. (Social security cards for old-age and survivors insurance have already been issued to 84,000,000 persons in the United States.)

(3) The old-age limit to be lowered from 65 to 60 years of age.

(4) Old-age benefits to be *not less than \$25 a week, in any State*, so that every person entitled to these benefits under the law could receive *the same amount anywhere in the United States of America*, whether the beneficiaries live in Maine, Florida, California, the Commonwealth of Massachusetts, or in the Hawaiian Islands.

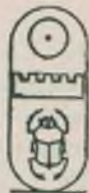
(5) The source of revenue to be *a sales tax sufficiently large to make possible the payment of liberalized benefits and cost of administration* of the proposed new Social Security and Old-Age and Survivors Insurance program, thus *eliminating the red tape of the collection of social security taxes by way of payroll deductions*.

(6) With the elimination of payroll deductions, the sales tax would remain as the only source of revenue open to finance the administration of the proposed NATIONAL, FEDERAL GOV-

ERNMENT - SPONSORED SOCIAL SECURITY PROGRAM and the *disbursement of its liberalized benefits of \$25 a week minimum old-age and survivors insurance* to every man and woman 60 years of age and over *regardless of whether his or her domicile is east, south, west, or north of the District of Columbia*.

(7) A plan of this kind accepted and in operation under an Act of Congress would increase the benefits all along the line. It would provide persons 60 years of age and over with a minimum old-age benefit of \$25 a week, which would promote not only their own health and happiness but also the general welfare of all concerned. It would be instrumental in stabilizing business and industry by a definite flow of money—PURCHASING POWER! It would prove a deciding factor in the government's efforts to overcome unemployment and give the present and coming generations the much needed opportunities for gainful, congenial employment. Truly, a mutually satisfactory social security program, specifically an OLD-AGE AND SURVIVORS INSURANCE program allowing benefits commensurate with the needs of its beneficiaries, has become every government's No. 1 PROBLEM. A program, such as offered above, would be equivalent to a full-employment program!

The appointment of a committee would be necessary, in order to investigate all phases of social and old-age security as proposed here, and whether this federal nationally-sponsored and administered government program should be financed solely by a sales tax, by payroll deductions only, or by a combination of both. The members of such a committee would be chosen from among specially qualified government officials, and from unbiased leaders in both industry and labor. It would be their responsibility to find and devise ways and means to set up, finance and administer, the proposed program for the greatest benefit and well-being of all Americans, and to submit a comprehensive report of their findings and recommendations, with a view toward the possible enactment of the plan into law by an Act of Con-



gress at the earliest agreeable convenience.

There can be but little doubt, if any, that should the new program become the law of the land and be administered for the good of all the States and the inhabitants thereof, *it might well prove* (as it was stated before) *to be the best workable substitute for a "Full-Employment Bill"* (H.R. 2202), such as is sponsored by a number of Congressmen in the sincere hope of preventing periodic unemployment, widespread poverty, and social and political un-

rest, which always follow industrial shutdowns and business recessions. Such a program, it is felt, would bring about economic, social, and old-age security through a greater stabilization of industry and a more harmonious relationship between management and labor, including a more stable government in general. Under such conditions the American people would enjoy a singular kind of SECURITY, one blessed not only with freedom of SPEECH and RELIGION, but also with freedom from FEAR and WANT.



THE BEGINNING OF PRAYER

(Continued from Page 29)

adjust ourselves with God; it is not merely something to say with our lips—memorizing, and mumbling a lot of words.

Sadness in Expression

Have you ever pondered why so many of the famous masterpieces in music, literature, and art carry a note of pathos coordinated with their great sublimity of beauty? Even while we revel in their beauty and upliftment, we are confounded with a sense of sorrow which seems to permeate the entire emotional experience.

Is this sadness not due to the soul-personality's recognizing in the upliftment and beauty of the experience a closeness to God, which it had lost with the descent into matter? Is it not the soul's yearning for unity with God?

True prayer is the soul's calling out from its depth of feeling. There is no need for words; the voice of the soul is always heard even in the sanctuary of

our own hearts, because God is Spirit everywhere and within us.

Our thoughts and feelings can be a great source of good, not only for ourselves but for all humanity, when directed in a constructive manner. THOUGHT is a great source of energy which can be directed anywhere with instantaneous speed.

Good thoughts and feelings are prayers which speed away into the universe, blessing all and again returning enlarged a hundredfold, to bless the heart of the giver. But contrariwise, evil thoughts and feelings are prayers also, whether we are conscious of the fact or not, and in like manner they affect those in our environment. Gaining momentum and enlargement, they return to us but not with blessings; they bring back our own unwholesome thinking, now multiplied. Thus we see how important it is to regulate our thoughts and emotional sphere of life.

To live a happy constructive life is to live with an awareness of the soul's relationship to God.

FIRST DEGREE INITIATION

The New York City Lodge will confer the First Degree Initiation on eligible candidates, on Sunday, February 29, at 3:00 p. m. Qualified members wishing to take this initiation should register with the Secretary, Soror Florence T. Grabow, 250 West 57th Street, Suite 814, New York, N. Y. A fee of one dollar will be charged.

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February
1948***



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SELF AND SOCIETY

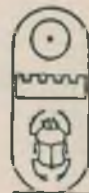


SOCIETY is composed of individual selves, and the adjustment which each person makes to society is an important factor in the success of society as a whole. The process of adjustment by the individual is one of interrelationship. The human being has certain obligations to the society of which he is a part, and, in turn, it is believed that society also has its obligations in that the composite group of selves, making up society, contributes, as a whole, back to each individual.

The modern social structure has become more complex in direct proportion to the extent that the individual depends upon society. Society has developed by an evolutionary process.

Early man lived more upon his own responsibility than man does in modern times. He provided for his own physical and spiritual needs as he saw fit or as he was able to do within the environment in which he lived. Such an adjustment was satisfactory to a certain extent, but it was not conducive to either physical or spiritual growth, insofar as the human being's fullest potentialities were concerned.

This social structure of which we are now a part has tended to make men more dependent upon each other physically. No one individual can easily, or at least cannot conveniently, supply all his physical needs. The elemental needs of food and shelter are supplied, to a certain extent, through society. Man's efforts are no longer devoted directly to the supply of these necessities, but



to the accumulating of value and wealth that can be traded or bartered for that which someone else supplies. Therefore, while man today finds himself extremely handicapped without the existing social structure to supply him physically, he is at the same time thrown more upon his own resources spiritually.

When primitive man could feel that his physical needs were supplied—that he had food and shelter for the moment, he could, if he was so inclined, give himself over to abstract thought, contemplation, and the various early forms of spiritual satisfaction. As primitive society developed, as much time as was available, after the supplying of actual physical needs, was given by the elementary group to speculation and thought. Out of these grew tribal customs, primitive religions, and the foundation of early philosophy, and man found that within his association with other individuals, like himself, certain standards and principles were evolved, and that he was not dependent entirely upon his own resources for his inner or spiritual welfare.

Such a social system as it gradually evolved and as it existed in small communities in the past as well as today, provided a different type of social unit—a unit in which the interrelationship of families within a small group was much closer than it is today. Under such circumstances, individuals felt a moral as well as a physical responsibility to each other—each contributed to the spiritual welfare of others, as well as discovered, through moral pressures, a regulating force within his own life and behavior.

In such small groups the character of the individual was a concern, in fact, a most vital concern, of the group as a whole. High principles of character were upheld by society, and the individual to conform to such a group was automatically made to exemplify the character and ideals which the group maintained. The character and moral action of an individual to such a group was as much its concern as was the physical well-being of the individual. This constant concern of moral values and standard of character served as a directing and leveling influence within society, although it frequently became

bigoted and founded upon principles which individuals, if functioning alone, might not have wished to adopt.

Generally speaking, while character concerns small groups, it is primarily a matter of law enforcement in larger groups. Society today sets up certain moral standards, but violation of these standards is regulated by punishment rather than by coordination within the group itself. In this manner modern society, or we might say, a complex social structure throws man more and more upon his own resources from the spiritual point of view. It is actually easier for man to find his own physical needs than to obtain his spiritual needs on his own resources.

The complexity of society has a tendency to leave man spiritually starved. He turns only to the entertainment which the society provides, in order to relieve the monotony of his day-to-day existence. Groups, it is true, have set up certain standards of behavior, certain spiritual beliefs usually related to dogma, and such may be easily adopted by any individual, but they are not, as a rule, truly soul-satisfying. Society cannot be blamed—that is, the complexity of modern society is not necessarily the sole cause of this condition. The human being is still learning how to live with other human beings, and the errors in adjustment are indications that this process has yet far to evolve. The individual who makes a completely satisfying adjustment to living is one who obtains that spiritual fullness and satisfaction which comes through individual effort. It is the development and satisfaction of his inner being that causes him to see further than the mere compliance of law and order as is designated by society.

Someone has said that mysticism is the religion of the future. This statement limits the facts. Mysticism is the foundation for the future man's philosophy of life, and cannot be limited to a religious principle or ideal. It is the formula by which man develops his own spiritual satisfaction. While mysticism is extremely individualistic, at the same time it does not interfere with man's positive functioning as a member of society. It is the means by which man can decide upon his rela-

tionship to God or to those forces outside himself. It is the only process by which a full adjustment to God and society can be made simultaneously. Man lives in the environment made complex by many others who, like himself, seek to find the fullness of life in the midst of the complications of

today's demands. When this concept is firmly established in the minds of the majority of the human race, we will find that many problems, nationally and internationally, now facing the greatest minds of our times, will be minimized and rapidly placed in secondary category.



“Music Hath Charms”

By BALBINA V. MARS



WILLIAM CONGREVE once proclaimed that “Music hath charms to soothe the savage breast.” Since antiquity, it has been manifest that when dealing with sick minds, music not only soothes, but also miraculously cures. Here, modern psychiatrists too agree.

Tradition has it that centuries before the time of Christ, music was effective in curing even the *plague*. And today, music therapy predominates in the rehabilitation programs of many of our institutions.

Also, music is ideal for coaxing away the “blues”—and equally effective in cases of temperamentalism. Good music, I mean. Have YOU ever tried it?

Have you noticed that listening to the tuneful, modern pieces gives you only fleeting satisfaction? And that the impression, the *gayness*, escapes you much too soon? And that when you are tired, and consequently irritable, the so-called modern tunes only aggravate your querulous proclivity?

Try listening to good music, then—chamber music—and notice the beneficial effect it has on you, as the string ensemble begins pouring enchantment into the room. Notice how the music of the masters ameliorates your moods—how your testiness and fatigue become evanescent.

Milton said: “Such sweet compulsion doth in music lie.”

Music IS persuasive. While listening to concert music, one feels COMPELLED to shed fretfulness and fatigue. Feels compelled to relax.

As soon as taste for fine music is acquired, one realizes that good music is immortal—that it has a soul—for while the modern, popular tunes usually enjoy a gay but brief life, good music lives on forever.

Tempestuous music of the masters can stir one to great emotional heights, and inspire one to do great things. And when one is despondent and desperate, tender passages of poignant sweetness can reach out like gentle, stroking fingers across the brow, and smooth away all worries. Lifting, sprightly tunes can coax one out of the deepest melancholia—can literally breathe gayness into one's heart. So you will discover, if you have not already.

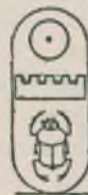
Perhaps you listen to music occasionally. Just listen. But by making it a habit of tuning in on concert music, you will also FEEL it! When Brahms, Beethoven, or Chopin fills the room with beauty, different melodic moods will begin coursing through you—and you find yourself responding to them with all your heart. Wordsworth rightly said:

The music in my heart I bore,

Long after it was heard no more.

True music DOES linger in the heart. It devises little acts of kindness in us—is conducive to graciousness—fosters thoughtfulness. It makes us more considerate of our fellow men, more understanding.

In closing, we take an all-inclusive thought and say with Longfellow: “Music is the universal language of mankind.” We can then, at least, try not to live “off-key,” and thereby find it possible to keep “in tune” with our fellow beings.





WHAT MEN THOUGHT

Peace

WASH away my sins, Lord of Truth; . . . give me peace, and remove all dissatisfaction from Thy heart in respect of me.

—The Book of the Dead

THAT man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'Mine,' he attains to Peace.

—Bhagavad-Gita

WHEN, to a man who understands, the self has become all things, what sorrow, what trouble can there be to him who once beheld that Unity.

—Upanishads

A LIFE of rest and peace in God is good, a life of pain in patience is still better, but to have peace in a life of pain is best of all.

—Meister Eckhart

PEACE is rarely denied to the peaceful.

—Schiller

PEACE implies two things: first, that we should not be disturbed by external things; second, that our desires should find rest in One.

—Aquinas

PEACE is the evening star of the Soul as virtue is its sun; and the two are never far apart.

—Colton

IF WE have not peace within ourselves, it is in vain to seek it from outward sources.

—La Rochefoucauld

NOTHING can bring you peace but yourself. Nothing can bring you peace but the triumph of principle.

—Emerson

UNTIL this state (restlessness) is overcome and replaced by a peaceful attitude of mind, spiritual realization will ever remain a distant prospect.

—Brahmananda

MESSAGE FROM ITALY

I send greetings and thanks to our beloved Imperator, his staff of officers, and all our fratres and sorores for their generous contributions for the revival of our esteemed Rosicrucian Order in Italy.

The Italian members of today will show here in Italy that they possess the same noble spirit, in furthering the cause of Light, as their august predecessors. The Italian Rosicrucian is proud in his knowledge that the great Italian and divine poet, Dante Alighieri, was a Rosicrucian, as were also Guido Guinizelli, Petrarca, St. Francesco de Assisi, Tasso, Raffaello, Michelangelo, Giuseppe Giusti, and a host of others. The Italian "Rinascimento" would once again be a Rosicrucian glory.

May no human passion ever dim the Divine Light burning in the hearts of Rosicrucians everywhere!

Dunstano Cancellieri, F.R.C.,
Acting Grand Master, Italian Jurisdiction



A PHILOSOPHER'S SANCTUM

In the quiet atmosphere of this study, there flourished a rebellion against ignorance and superstition. It was here that Desiderius Erasmus (1466?-1536), known as the great humanist of the Renaissance, accomplished much of his great work. Popularly, he was called the Apostle of Common Sense. He rebelled against the prevailing dogmatism of the church which suppressed liberal knowledge of the classics. His study of the classics fired him with a desire to make such knowledge common property. A prolific writer, his works were eagerly sought by students everywhere. His work, *Enchiridion Militis Christiani*, was a plea to return to the original sources of Christianity, to its mystical simplicity. Though the quaint building in the suburbs of Brussels, Belgium, is several hundred years old, it retains its original inspiring atmosphere.



What Will the Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

The Ancient System of Numerology

The Reader's Research Academy presents a series of enlightening discourses on the subject of numerology. It is an exposé of the many false systems which have suppressed the truth about this fascinating topic. It goes back to the mystical meaning and divine virtue of numbers which formed the important part of the philosophy of Pythagoras. It discloses the trickery in the NAME NUMBER systems sold generally in book form. Two of these especially prepared manuscripts will be sent for the nominal sum of 75 cents monthly. You may subscribe for but one month, or as many months as you desire. The discourses are easily understood and they will prove interesting and entertaining to you. Just send your remittance and request to the address below.

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"FUDOSI"
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Initiatiques)

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation) and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE
Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Jole Wood, Sec., 428 5th St. Sessions 1st and 3rd Fri., 8 p.m.

CALIFORNIA

Long Beach:
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8 p.m.

Los Angeles:
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

Oakland:
Oakland Lodge, 610 16th St., Tel. Hlgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Sacramento:
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8:00 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378. Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

San Francisco:
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778. Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:
Thomas Jefferson Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:
Nefertiti Lodge, 2539 N. Kedzie Ave. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Room 408-9-10. Sessions for all members every Tues., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Irene Newsome, Sec., 1029 Hudson Ave. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 521 E. 13th St. Frank Haupt, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master, Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:
Johannes Kelpius Lodge, 284 Marlboro St. Evelyn B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave., Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:
Thebes Lodge, 616 W. Hancock Ave. Harry L. Gubbins, Master, 6212 Westwood Ave.; Izen M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Trafficante Accordion School Aud., 41 So. 8th St. James French, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. H. J. Turner, Jr., Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. Mrs. Elizabeth Cornell, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Alfred E. Englefried, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

New York City:
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sunday, 1 to 8 p.m.
Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO

Cincinnati:

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Cleveland:

Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1231 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

Dayton:

Elbert Hubbard Chapter, 56 East 4th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

Toledo:

Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:*

Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court. Ollie F. Fuller, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:*

Benjamin Franklin Lodge, 1303 Girard Avenue. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open Tues., Fri., 2-4 p.m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. John M. O'Guin, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

ARGENTINA

Buenos Aires:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:

Toronto Chapter, 93 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 High-bourne Road. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:*

Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, British Columbia:*

Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:

Windsor Chapter, 808 Marion Ave. Matt Mathison, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanville, Sec., 180 Arnold Ave., Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

* (Initiations are performed.)

TEXAS

Dallas:*

Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Otis Marinhugh, Master, Tel. M-5723; Aileen Mercer, Sec., Tel. L-4244. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Ida B. Holibaugh, Master, 3700 Gordon Ave.; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:

Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*

Michael Mater Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. MI-1467; E. M. Shanafelt, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:

London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekeuizers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

ITALY

Rome:

Italian Grand Lodge of AMORC, Dunstano Cellieri, Gr. Master, via Lago di Lesina 27.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

NETHERLANDS EAST INDIES

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, Gifford's Bldg., Vulcan Lane; C. A. Troup, Sec. Sessions every Mon., 8:00 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AFRICA

Pretoria, Transvaal:

Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

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Grand Lodge "Rosenkorset," Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.